

# The Anti-Slavery Bugle.

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"NO UNION WITH SLAVEHOLDERS."

ANN PEARSON, PUBLISHING AGENT.

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## The Anti-Slavery Bugle.

From the Northern Independent.

### THE LATE GENERAL CONFERENCE AND SLAVERY.

We have long since given our opinion of the action of the late General Conference, upon the subject of Slavery, namely, that it amounted to nothing, if indeed it was not far worse than nothing. We had not time then to give the proof, and besides, we thought it might be modest at least in us, as an humble outsider, to wait and see what the friends of that action, and those who helped to consummate it, had to say in its favor.

Three months have now passed, during which we have read all, or nearly all, that has been written upon the subject; and we are now more than ever confirmed in our early conviction, that the action of the late General Conference, in regard to Slavery, is far worse for the cause of emancipation, than if nothing whatever had been done. This we believe we can make apparent to the apprehension of every intelligent and unprejudiced reader.

In expressing the above emphatic opinion, and in offering, as we propose to do, our reasons for it, we wish it expressly understood that we intend no reflection upon those real anti-slavery delegates from the North who helped to consummate the act, beyond this, that we think they suffered themselves to become the victims of bad leadership, and were more easily satisfied than they should have been, or than their constituents had reason to expect.

In the first place, every body knows that the great trouble with the old rules was, that they were *equivocal*. Some said the general rule against slavery, forbade the *traffic* only, while others, like Dr. Elliott, insisted that it prohibited all slaveholding. What the church wanted, and what the forty-five thousand petitioners asked for, was something specific, unequivocal, and prohibitory of all slaveholding. The petition circulated within the bounds of the Black River, Oneida, and East Genesee Conferences, and to which 22,475 names were appended, read as follows:

"We, the undersigned, members of the Methodist Episcopal Church, &c., would earnestly petition your reverend body to take such action upon the subject of your approaching session, as shall specifically prohibit the future admission of slaveholders into the Church; and shall require those already in, (as we believe in violation of the General Rules), either to emancipate their slaves, or retire from the Church. And in case they refuse to do either, to provide for their trial and expulsion as in other cases of immorality. And your petitioners will ever pray, &c."

That circulated in the North-West read as follows:

"We, the undersigned, would respectfully represent to your body that the present General Rule of our Church on the subject of Slavery is variously interpreted—one portion of the Church claiming that it prohibits all *enslaving acts and intentions*—holding as well as *sale or purchase*—while another portion denies such interpretation, claiming that it simply forbids the *traffic*, and nothing more, and a few even claim that it only forbids the *foreign slave-trade*; and whereas, we desire to secure the peace of our Zion, and terminate the internal controversy upon this vexed question, we therefore pray your body to take the necessary steps to change the language of the Rule that it may condemn the *holding or transferring of slaves* as explicitly as their sale or purchase."

Such was the action desired and prayed for by the anti-slavery portion of the Church, something unequivocal and effectual. But what did we get? Will any brother who helped to pass the new chapter affirm that, taking the action of the conference on slavery as a whole, it is unequivocal? If so, why this babel of constructions? At the north, the delegates wish us to believe it is a capital affair, clear as a sunbeam, and all we want for the next twenty-five years. So Dr. Haven at least, and we hear of others in Central New York, who go about telling the people "the discipline is all right now." But in the south-west, Dr. Kingsley, the author of the report on slavery, is as stoutly insisting that it was never intended to purge the Church of slaveholders; while the Baltimore delegates, with Dr. Stevens and "The Methodist," insist that the discipline is far less anti-slavery than before. And so says Dr. Elliott. But more of these opinions hereafter. We merely refer to them here, to establish the preliminary point, that whatever the new chapter may mean, taken with all its surroundings, is to say the least an ambiguous, two faced, Delphic oracle affair, even less clear than the old chapter, or than the general rule on slavery. The very element most needed, and for which the whole North were clamoring—a specific condemnation and prohibition—is not in it. It is a regular 'English Bill,' placing the anti-slavery cause in a position not much unlike the 'Democrat' parties at this hour. It is hard work for the mass of our people to determine what was done at Buffalo.

This, then, is our first ground of complaint—the action was *NOT UNEQUIVOCAL AND EFFECTUAL*, and consequently was of *NO VALUE*. No matter what construction northern delegates may put upon it, in self-justification, and by far-fetched deduction, all must admit that, taken as a whole, it has one huge loop-hole worse than all that existed before in the old chapter. It is a compromise, and is so used by conservatives now all over the church, and was no doubt designed to bear a double construction, by those who had most to do in its origin and management before the conference.

With this single point—the mysterious and dubious character of the late action on slavery, we pause for this week. Next week we will give other reasons why we think it of no practical utility, if not absolutely worse than nothing.

Adverse from the Pike's Peak gold regions say there are about sixty thousand people in that part of the world, forty-eight thousand of which are within the limits of Kansas.

## THOUGHTS FOR REFORMERS.

The origin of him who proposes a valuable reform, makes up no part of the reform, and need not be a subject of inquiry. The maxim, "Do by others as you would they should do by you," is equally authoritative, whether falling from the lips of Confucius, of Jesus, or of Simon Magus. It addresses itself to the reason of man, and derives its authority, not from him who gives it, but from its own excellence in promoting the welfare of human society. A contrary maxim, one producing evil, and whose general adoption would introduce confusion, crime and misery, would be without authority, would be unbending upon rational beings, let who would pronounce it.

The world has long labored under a mistake. The type *dist* of a Reverend character has been deemed sufficient evidence of the truth of his assertion; and the sanction of a great name has been considered authority enough for a principle of action, however detrimental it might be to the welfare of human beings. The world has thus bowed to precedents, and feared to think for itself. It has imagined a state of perfection in the past, and dared not depart from what was then approved. Why is this so? Had men more giant instincts in days of yore, than now? Was nature then more clearly perceived—were her operations marked with keener senses, and pronounced upon with sounder judgments? Had our fathers any better opportunity of discovering moral, or physical truth than we? Are not the moderns born with the same senses as were the ancients? Is not nature as open to our inspection as to theirs? Why then feel this servility to those who have gone before us? The ages which have passed away have left us many good things; but they are none the better, nor are they more authoritative, because they come from antiquity.

One generation has no right to make laws, or adopt institutions for another. The idea, so long prevalent, that one generation has the power to bind its successors, is fallacious, as well as mischievous. The world belongs to its possessors, and is at the disposal of each generation only for itself. We have a right to dispose of the world as we will, to impose what laws, restrictions, or obligations, we please, upon ourselves, but the generation to come is not bound by our doing. Why then shall we feel that one generation has the right to control the opinions of another? Why feel ourselves bound to submit to the dicta of other times, or of other men? Have I not the same right to decide, for myself, that my father had for himself? As I have no right to dictate to my child, what opinions he shall embrace, no right to enforce my opinions upon him, how can it be admitted my father had any right to dictate my opinions, or to force his opinions upon me?

Each individual stands on independent ground. Each endowed by the law of his being with the same rights as the other, is not subject to another, nor can he exercise authority over him. Each then has the supreme control of his own actions, and a right to embrace, unmeasured, and uninterrogated, the conclusions to which his own mind arrives. It therefore follows, that we are not authorized to exercise any control over each other, except what may be exacted by the simple force of truth. It will also follow that no one is bound to submit to any other authority. The inquiry should be, "What is truth?" No matter where it is found, no matter who discovers it, or what the character of him who proclaims it. Truth is immutable; it vacillates not with the character of its defenders. It is eternally the same. No adventitious circumstances can alter its character; wealth cannot adorn it, nor poverty tarnish its lustre. Virtue, in its friends, cannot make it more true—vice cannot sully its purity. We may then dismiss all inquiry respecting the date of the disclosure, whether the measures advocated are ancient or modern; all inquiry respecting the person who proposes reform, be he young or old, native or foreign. The only subject of investigation with us is, "Are his propositions important? are they just? are they practicable?"—*Boston Investigator*.

### HORRORS OF THE COOLIE TRADE—A LEGALIZED SYSTEM OF FREE CHINESE EMIGRATION.

The last received number of the London Times observes:

Some official correspondence respecting emigration from Canton has been laid before Parliament, which shows the abominable character of the Coolie trade carried on at Canton and Whampoa. Foreign vessels arriving there to engage and embark emigrant laborers, have sought the assistance of native brokers, who, in their turn, have employed criminals (also Chinese) to collect Coolies for them. Thirty dollars a head or more were being paid last year for Coolies delivered on board; arrived at Havana, the "contracts" would be sold at \$400 a head. An iniquitous system was thus created, which grew until not only men were inveigled on board receiving ships on false pretenses, such as promises of work, but force also was used, and no man could leave his house in open day without danger of being seized, under false pretenses of debt or delinquency, and carried off by the crimps to be put on board ship and carried to sea, never again to be heard of.

Chinese women have been employed. For instance, a woman, with a child on her back, caused the child's bonnet to fall as she passed two men; or their picking it up she expressed her thanks, and offered them some cakes for their servility; these were eaten, and, being drugged, the men sat down stupefied; the woman's confederates then came up, offered to carry the two men home, but lodged them in a receiving ship instead.

A few months ago, in consequence of exposure above 100 Coolies were rescued from receiving vessels and described the way in which they were kidnapped and got into boats, where they were intimidated or tortured, in order to wring from them, when taken on board the receiving ship, a nominal consent to an eight years engagement in Cuba, deception being also practiced to make them believe that their shipment had the sanction of the authorities. "I was very unwilling to go," said one, "but still more unwilling to be punished," and

he added that a mandarin told him he had better say he was willing, or he would certainly be killed.

The torture consists in tying a man up by the thumbs and toes, and in other painful positions, and beating him; applying a lighted stick to the feet, binding the hands together, and then driving a wedge in between them; ducking him in the water and keeping him half drowned; and it is alleged that some who attempted to escape by swimming were harpooned by their countrymen like fish. If in the receiving ship they would not give their consent to go, they were taken back into the Chinese boat for a renewal of the torture. The system became so terrible last year that a popular rising was apprehended.

Then the Governor of Canton tried severe measures. Convicted crimps were beheaded (seventeen on one day), and one woman who had been the instrument of kidnappers was subjected by the authorities to mutilations which it would be shocking to describe. Several kidnappers, also, were killed by the mob, with a vindictive cruelty to which there was too much provocation. In these circumstances Lady, acting Governor-General of the Two Kwang, "decorated with a button of the first rank," consented, notwithstanding the old law forbidding Chinese to leave their country, to endeavor to put an end to this "sale of pigs," as it is called, by substituting for it a legalized system of free emigration.

### REPUBLICANS IN NEW YORK.

In the Courier and Enquirer of Saturday, August 18, an article will be found which was the creed of republicanism is that the constitution gives no right to the general government to abolish slavery in any of the States or Territories of the Union, and consequently it cannot confer any such right upon any Territorial Legislature; that it is a paramount duty of the general government, and the object of its creation, to protect the States of the Confederacy in their right to establish and perpetuate slavery; that any attempt of Congress to abolish slavery in the District of Columbia without the sanction of the State of Maryland would be a gross breach of faith; that the negro is physically, socially and morally in a better condition as a slave in most of the slave States than he would be in a state of freedom; and finally, that every attempt on the part of persons not inhabitants of such State to interfere with the institution where it legally and constitutionally exists, is a crime against the Union itself, and that it is not only the duty of all good citizens to frown down any such attempt, but, if necessary, to bear arms in defence of the rights of every State to regulate its internal affairs as to it may seem expedient. To crown all, we are told that this is the creed of Seward and Lincoln.

That is republicanism is it? If James Watson Webb should come into Ohio preaching such republicanism, he quickly would be told that it was heresy and be inconspicuously kicked into political perdition without the benefit of clergy. [Mahoning Sentinel.]

### THE AFRICAN SLAVE TRADE.

By late arrivals from the Coast of Africa, it appears that the slave trade is carried on very vigorously, no less than fifteen thousand unfortunate natives having been shipped from the south coast during the months of April and May. The war between the tribes in the interior has consequently been raging with great violence. The inhabitants of the towns of Ibadan and Ilorin are carrying on a deadly conflict with each other. The people of Abokuta side with the Ibadans, and on the fifth of June a battle is reported to have taken place, in which the Abokutas were defeated with great slaughter. The Ashantes are also threatening to attack Lagos and Cape Coast. This internal warfare is stimulated by the demand of the slave trade for the victims of his inhuman traffic, although the inherent barbarity of the tribes is a moving cause of many of these forays. A signal illustration of the fiendish nature of these petty rages of Africa, will be found in the account of the preparations for the funeral rites in honor of the late King of Dahomey, which are to be celebrated by his successor, in a style of magnificence calculated to surpass all previous ceremonies of a similar kind. A great pit has been dug which will contain enough blood to float a canoe, and two thousand captives will be sacrificed. To supply victims, attacks are made upon the weaker neighbors of BAHAMUNDO, the reigning king of Dahomey. The young among the prisoners are destined to be killed in honor of Gedeo, the deceased monarch.

The introduction of steam vessels, also, has revived the slave trade, and it seems almost impossible to intercept these "death freighted barges." A steam slave ship which had been expected on the coast for a long time, succeeded in taking on board, with impunity, a cargo of twelve hundred slaves, escaping the vigilance of the cruisers, and sailing away for her port of destination.—*Philadelphia Inquirer*.

### THE DECADE FROM 1850 TO 1859.

If the Douglas party succeeds, it gives us but the Democratic party as it was in 1850, only saddled with the additional infamy and guilt of the "Dred Scott decision," and of the pro slavery repeal of the Missouri Compromise, for the sake of extending slavery north of 36° 30'.

If the Republican party succeeds, it gives us but the Whig party of 1850, only without the flag of "Wilnot pretio" then claimed by the Northern wing of the party.

The Whigs and Democrats of 1850, gave us the Fugitive Slave Bill. The Douglas party and the Lincoln party of 1850, agree in letting it remain on the statute book, and enforcing it when necessary.

The Democrats as well as the Whigs of 1849-50, were strongly inducted by the doctrines of the "Wilnot proviso," or "No more slave States." Mr. Wilnot himself being then a Democratic leader. In 1850 no Democratic or Republican leader, not even Mr. Wilnot himself, nor Seward, Chase, Lincoln, Greeley, nor even Fiddlers or Sum-

ner, has a word to say about "No more slave States."

The Whig party of 1840 to 1850—at least the Northern wing of it, claimed to be the "true abolition party," on the same platform, essentially with the Liberty party, inasmuch that the nomination of Birney was declared to be superfluous and factious, dividing the forces of Abolitionism.

The Republican leaders of 1850, repel the imputation of abolitionism as a standard, out-vie the Democrats in their sneers at the negroes, proclaim themselves the "white man's party," the only party, that, if successful, could quell anti-slavery agitation, and "COERCE" anti-slavery men into acquiescence.

The Whig party while it lived, courted abolition votes. The Republicans have now ceased asking for them. The Whig and Free Soil leaders, told us that "half a loaf was better than none." Republicanism now offers us no "half loaf," but only a stone in the place of it.

Such is now the ascertained result of the "half loaf" policy, and those who commended it are now chuckling over it, and threatening their dupes with the chastisement due to their gullibility.—*Principia*.

From the N. O. Phrygians of Aug. 25

### THE REIGN OF TERROR IN TEXAS.

THE EXCITEMENT IN TEXAS.

The late acts of incendiarism in Texas, and the evidence which gains credit there of more diabolical designs, have created an excitement in that State which it is not possible for those at a distance fully to estimate.

But this state of public feeling may lead to an exaggeration of facts to the exaltation of suspicion to the dignity of proof; and harassing inquiry, if not absolute danger, to honest strangers, and to the perpetration of acts of cruel injustice.

The following statement, made by a well known citizen of New Orleans, affords a painful illustration of the feeling existing, and an idea of the wrong which may, in the haste of the excitement, be done to the innocent.

Mr. Savers, who has been for twenty years engaged in buying and selling stock in this city, early in the summer made a trip to Texas with the intention of purchasing and stocking a farm. With this object, he made a tour through nearly all the counties of Northern and Middle Texas, and happened to be near Dallas, on his return to New Orleans, about the time the disastrous fire broke out in that place. From Dallas he travelled by stage to Palestine, in Anderson County, finding the whole people excited in the highest degree by the dangers about them. Failing to make connection at Palestine with the stages to Crockett, he attempted to procure a private conveyance, as the delay would interfere with his business arrangements. This anxiety to reach Crockett, coupled with the fact that he was a stranger, coming from the direction of Dallas, excited suspicion, and he found himself surrounded by a crowd, who took him to be an incendiary. So far from being satisfied with his explanations, and a detailed history of his business and life, they judged him to be an incendiary, and proposed to give him an introduction to Judge Lynch.

Anticipating the worst, Mr. Savers stood on the defence, drew his revolver, and stated to the crowd that if they had determined to hang him he would sell his life as dearly as possible; and in his Masonic character, he called upon the Masonic fraternity for aid. This appeal proved successful for delay, and after a more cool investigation he was released.

This is a brief account of the adventure in the excited region of a well known citizen of New Orleans, himself a slave owner, born in a slave State, and identified with the institutions of the South. The slightest suspicion was magnified into proofs of crime.

He had come to that town from a point where the incendiaries had been at work, and seemed desirous to hasten out of Texas, and his details of his business, his personal reference to known citizens of Crockett who were not present, and his statement that he was in Texas with the design of settlement, were discredited, and but for a fortunate appeal to other titles his life might not have been saved. This case should warn the people of Texas against precipitation under this excitement.

From the Southern (Me) Age.

### ANOTHER BOSTON OUTRAGE.

TURNER BELFAST MECHANIC, DRIVEN OUT OF TEXAS.

If more evidence were wanting to prove the essential barbarism of slavery, three of our Belfast mechanics who have just arrived at the North from Texas, having barely escaped with their lives, can give the testimony. One of them has just arrived here, and the others are on their way. They were at work at Chapel Hill, Texas, at house carpenter work, pursuing their business peaceably and quietly, avoiding all possible occasions for giving offence either by word or deed to the slaveholders. While at work one day a few weeks since, shingling a building, they were interrupted by several armed ruffians, who told them they were wanted up town. They dropped their tools and obeyed, and were taken to a grog shop where a large number were assembled. Here they were kept from nine o'clock in the morning till four in the afternoon. A meeting had been held in the meantime and a committee chosen, who told them they must leave the state forthwith. They demanded to know the charges against them, protesting that they had never interfered with slavery or slaves. But they were told they were northerners, and their presence would not be tolerated in the state. They then pleaded for time to settle up their business, alleging that one of their employers was absent, and no settlement could be had till his return. The committee allowed them just four days to pack up and get off, notifying them that they would be mobbed if they were found in the state after that time had expired. They waited four days, and their employer did not return. He was in debt to them \$800, and but one of them had a single dollar in the world to get home with. On the night of the fourth day, while they were abed,

a mob surrounded the house. They got up and went out, and were taken into custody amidst threats and execrations. Fortunately a gentleman living near by, whom they had previously done a small job of work, hearing the tumult, came down, and after much persuasion succeeded in procuring their release. He advised them to leave immediately that night, which they did, leaving their wages and all their effects behind. One of them had a small sum of money, and with this they succeeded in getting out of the state.

### TWO FACES OF LINCOLN.

Some enterprising publishers recently issued a life-size lithographic portrait of Mr. Lincoln, the Republican candidate for the Presidency, and it is so ugly that it gives great offence to the political friends of Mr. L. We have examined the picture at a distance, for we had not the temerity to go too near, and must confess that if Mr. Lincoln looks "like that," he must have won his title of "rail splitter" by merely smiling at the butt-end of strait-jacketed logs, using a horse-collar to grin through in case the knots were more than usually tough, and plentiful. In fact, the old adage of "handsome is who handsome does," will not apply to Old Abe, for he never could be handsome any way you can fix it. Prentice, of the Louisville Journal, is a beauty beside him, and Hooper, of Alabama, a perfect Apollo.

This picture of Old Abe makes him appear as if his features were composed of the sweepings of a Western gonging match, where no eyes, or cheeks, or lips were of the same size, yet all huddled together higgly piggly, making up a physiognomy that is fearful to behold. As an offset to this "genuine resemblance," some of the hopeful young men of his party have got up a pretty face of Old Abe, which in our opinion, is just as much out of drawing as the other, but not so picturesque. If Old Abe is ever elected President he will never adorn the White House, that's certain. We would respectfully suggest, if it is his fate to be Chief Magistrate, that at the West-room levees the guests be provided with cat-glass prisms, which might, by their distortion, bring Old Abe's features into something not altogether repulsive. If this is impossible, then he must adopt the Japanese Tycoon style, and give audience behind a screen. —*New York Spirit*.

### TABLE FOR REFERENCE.

In these political times, precise figures in regard to the strength of parties in different States, and the number of electors to which each State is entitled, are frequently inquired for. The following gives the strength of parties at the last Presidential election, and the electors which each State has.

States.	Elect. Vote.	Buchanan.	Fremon.	Fillmore.
Alabama,	9	46,739	28,552	
Arkansas,	4	21,010	10,787	
California,	4	53,065	20,691	36,105
Connecticut,	6	34,035	42,715	2,616
Delaware,	3	8,004	308	6,175
Florida,	3	6,358		4,833
Georgia,	10	56,681		42,439
Illinois,	11	105,348	96,189	37,444
Indiana,	13	118,676	94,375	22,386
Iowa,	4	36,170	43,954	9,180
Kentucky,	12	74,642	314	67,416
Louisiana,	6	22,064		20,709
Maine,	8	39,030	67,179	3,325
Maryland,	8	39,115	281	47,460
Massachusetts,	13	39,240	108,190	19,926
Michigan,	9	52,136	71,662	1,650
Mississippi,	7	35,456		22,195
Missouri,	9	53,154		48,524
Minnesota,	4			
New Hampshire,	5	32,689	38,245	422
New Jersey,	7	45,943	20,238	24,115
New York,	35	195,878	276,004	124,604
North Carolina,	10	48,246		39,886
Ohio,	23	170,874	187,477	28,121
Oregon,	3			
Pennsylvania,	27	230,771	147,864	82,222
Rhode Island,	4	6,680	11,467	1,675
South Carolina,	8			
Tennessee,	12	78,366		60,117
Texas,	4	31,169		15,039
Vermont,	3	10,069	39,561	5-5
Virginia,	15	89,706	391	60,310
Wisconsin,	5	52,843	66,690	520
Total,	303	1,828,222	1,341,514	874,707

\*New States, admitted since 1850.

†By Legislature.

THE FREE SOUTH.—Our readers will recollect the destruction of Mr. Bailey's paper last fall, by a Kentucky mob in Newport. We are glad to receive a copy of the paper revived again. The Free South is a radical anti-slavery paper, making no compromise with slavery whatever, attacking it in front and rear. Mr. Bailey has encountered and courageously fought the abomination in Kentucky, where it exists. He has suffered persecution and privation—and his family have suffered and worked with him—as few people are willing to suffer. And still he is indomitable, and renews his attacks. He may be wanting in that "villainous virtue called prudence," and many may doubt the propriety, his thus persevering against such odds as he has to encounter in a slave State. But the man who leads a forlorn-hope is not expected to be prudent. When the fortress is taken, you can call in your prudent men. In the strife we must courage; and we commend the intrepid Bailey to the support of those in the North who are outside of the struggle.—*Ashtabula Sentinel*.

The three millions of Negroes now in our country as slaves are better clothed, better fed, better cared for in sickness, youth and old age, than any portion of the same race in the known world.—*Chas. Hooper Democrat*.

Exactly! So the 900 in our penitentiary are better clothed, better fed, better cared for in sickness, youth and old age, than many of our free laborers or even these blessed slaves. And yet the ungrateful rascals will sin against all this lavish benevolence by breaking jail and running away. What monsters they are!—*Newark American*.

### THE SLAVE MINTONS GO HUNTING.

WESTFIELD, MARQUETTE CO., August 21, 1860.

To the editor of the Free Democrat:

This morning, at an early hour, U. S. Marshal Jehu's tools, Mr. Carthy of Fond du Lac and Rogers of Janesville, escorted by a body-guard (consisting of men whom we were petting before), Devany, and W. D. Walker, arrived in this quiet town in search of S. M. Booth. They made known their business, were told that Booth was not here, and that if he were, they should not take him. Mr. Carthy said he would follow Booth as long as he lived, or until he caught him. He was told he had better not follow him too close, or he might not be long lived. He and his associates were given to understand that this community did not like them nor their business. They then wanted to leave a warrant and deputy here to arrest Booth if he should happen to come this way, but they could not find a democrat so lost to manhood and self respect as to become a spy and tool for them. And so the gang left, having found no one to arrest and no liquor to drink.

Look at this case a moment. One of our citizens is hounded round the State by the two-legged blood hounds of the Buchanan Slaveholding Administration, and for what? Simply because he is a ted from the noble impulses of humanity, and assisted a fellow man to escape from his kidnappers and to regain his natural and inalienable right to liberty.

Not many years since, when Captain Ingraham assisted Martin Keta, to escape from Austrian despotism and to regain his liberty what expressions of admiration for the Captain! How enthusiastic the nation! And well he deserved it all. The act was a glorious one—a man restored to his natural and inalienable right to himself. But Captain Ingraham did not receive free and as imprisonment for his act. Now on the contrary he was fettered and huzzed from one end of the Union to the other. Now mark the difference! A citizen of Wisconsin does a kindred action—assists a fellow man to escape from a worse than Austrian despotism and to regain his natural rights, and for this the whole power of this Slaveholding administration is brought down on his devoted head to crush him! What inconsistency! No wonder European despots delight in pointing to the United States to warn their subjects against Republicanism, and that Republicans, struggling for their freedom in other lands, are fast learning to despise us as a nation of hypocrites.

But why should the minions of the Slave Power be permitted to proceed unmolested, despite the decision of the Supreme Court of our State that Booth had violated no law? Are our courts and State authorities powerless to protect our citizens? If so, thank God the people are ready to do it and will do it. Let kidnappers beware.

### TEXAS MATTERS—A NEW THEORY.

Some events of late occurrence in Texas which, in my opinion, have no connection with Anti-Slavery movements at the East, have excited the whole people of the State eastward of the Rio Grande region. I allude to the burning of the village of Dallas, and other successful incendiarism and extended movements in the upper part of Texas—charged to the debt of Abolitionists; but the facts are these, in all probability:—The frontier parts and dividing lines of new States are always subject to the accumulation of a class of persons who are fitted and ready for every variety of crime. Texas and Arkansas on their western frontier and dividing lines have a goodly proportion of these wild and violent people, including also horse and cattle thieves, negro thieves and roadside robbers. An association of them, well organized and appointed, exists, and their modes of operation have been attended with great success. It is to this band of villains that the Indian troubles on the northwestern frontier of Texas are attributable.

Some of the band go into the neighborhood, obtain employment, and remain long enough to secure sufficient knowledge of the lay of the land; the stock of horses, etc. Subsequently one of two of them will come down with a body of Indians, and drive off the horses and mules, and commit other depredations. The injured people, without discrimination, regarding all Indians as enemies, have broken up the well arranged, reserved and towns of the peaceful and friendly Indians on the head of the Brazos River, who would, if permitted to remain, have proved a barrier to the incursions of the Prairie and Mountain tribes. The slave disturbances among the Choctaws and Chickasaws Indians, in the territory of the United States in Arkansas, are owing also to this organization, planning and effecting variance between the slaveholding and non-slaveholding Indians; the former in alarm, send the negroes, and these disturbers purchase them very low, bring them to southern Texas, and realize large profits. There are now a great many Indian-reared negroes in the cotton plantations on Old Carrey, Colorado and Brazos Rivers, near the coast.

Intending to avail themselves of the confusion and alarm that would result from a negro insurrection, in an extended sacking of the country near Dallas, inhabited by wealthy people, they incited the negroes to an insurrection on the first Monday in August, when every one nearly would be absent from home at the State election; but two or three members of the clan, who had rallied at Dallas, giving rein to their passions, commenced devastating the country before the day appointed for a general movement. All hope of a successful insurrection is futile. All white people—Abolitionists (of whom there are many in the northern counties of Texas) as well as others—would be compelled to join and put it down, for there would be no controlling the negroes.

These nefarious plans are charged in the minds of every one who expressed an opinion, to an organized movement of the Anti-Slavery party of the Eastern States. Nothing will or can change this impression: it is continually gaining strength. Vigilance Committees are being organized in every county, patrol ride nightly, every stranger is closely questioned and scrutinized, and to disclose